SMITH'S REPORT

On the Holocaust Controversy

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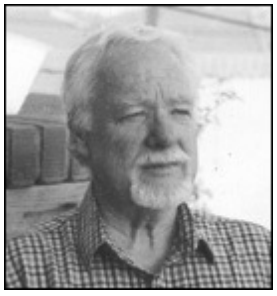

Challenging the Holocaust Taboo Since 1990

VICTORY IN BAJA!

A Revisionist Dream Come True

An amazing and unprecedented step forward
for the Holocaust revisionist movement.

Two months ago, if you had told me that I'd be premiering a film at a major, mainstream film festival, I'd have said you were crazy. And if you told me that the film I'd be premiering would be a solidly revisionist movie in which people like Germar Rudolf and Ernst Zundel boldly present revisionist ideas and criticism of the Holocaust lobby, I'd have said you were ready for the funny farm. And if you told me I'd be hobnobbing with Oscar-nominated actors and international superstars, and that my revisionist film would receive thunderous applause and a wildly positive audience reaction, I'd have called the funny farm myself.

Yet everything I've described above is exactly what happened to me June 7, 8, and 9, at the "Corto Creativo" film festival in Baja California.

There is no way to express the importance of what happened at that festival, both in terms of barriers of the past being broken and in terms of trails of the future being blazed. The Holocaust revisionist movement has taken a lot of hits recently, with some of our most important spokespeople being imprisoned, and many of us living in countries where we are afraid to speak up for fear of violence or government prosecution.

What happened in Baja, those three incredible days in June, is enough not only to revitalize a fatigued, persecuted revisionist community, but also to take Holocaust revisionism to new heights that were previously undreamed of.

"Corto Creativo" is an annual film festival sponsored by the Universidad de las Californias (UDC), in Baja. The festival director is Jorge Camarillo. Jorge is a friend of mine, and he's the one who arranged for me to be invited.

Jorge Camarillo is a professor of journalism and television production at the UDC, and the coordinator of the B.A. program in Communication at UDC. He's also the vice-president of the Binational Association of Schools of Communication of the Californias (BINACOM), an educational association that brings together communication educators and students from the San Diego and Baja areas. BINACOM member schools include the Autonomous University of Baja California, the University of the Californias, Tijuana, Grossmont College, Southwestern College, San Diego City College, San Diego State University, the University of California, San Diego, the University of San Diego, and the University of Sonora.

BINACOM lends its support to the Corto Creativo festival, and its president addresses the festival,

Continued on page 13

LETTERS

JOHN ZIMMERMAN

Bradley, you are wasting your time jousting with an academic nut bag like Clarke. Professor Clarke has three problems: explicit dishonesty, the standard academic need to prostitute his public stance for job security, and a light knowledge of history.

If he admits the obvious Jewish fraud connected with the Holocaust his job is gone and yard mowing and delivering pizza won't pay like hate propaganda at Brainwash University. Exposing the Jewish Holocaust fraud could well save the world from WWIII—and maybe 200 million lost lives. It is the job Christians should be doing but are not.

I understand the impatience you might feel with Clarke. What I have in mind in jousting with these folk every once in a while is not to reach the particular guy I'm talking to, but the circle in which he moves on a Website created "by historians for historians." It's a page for academics, and students who are interested in academic work, particularly history. Who knows how many students, particularly, read the exchange? A hundred? A thousand? Five thousand? No way to know. But it is still there, the whole exchange. As you implicitly suggest, Peter K. Clarke is the least important of the lot.

L. A. ROLLINS

On Memorial Day night, listening to talk radio, I heard an old woman bragging about her father, a World War II hero who liberated people at Mauthausen and Gusen. Indeed, according to her, he pulled people out of the ovens who were still alive! The host was Bernie Ward, a "progressive" on KGO, San Francisco, who denied the necessity of every war *after* World War II., but doesn't criticize the Good War. He ended up telling the old woman, "Thank God for your father."

Do you remember how, during the Vietnam War, it was claimed by some that if we didn't stop "them" over there, we'd have to stop "them" over here? As I recall when I was living in Los Angeles, "Long Beach" was specified as where we'd have to stop "them" over here.

I was reminded of this last week when I read about a speech by G.W. Bush in which he asserted that a difference between the Vietnam War and his Iraq war is that, during the Vietnam War, the enemy did not have the intent or capability of attacking over here.

I was boy in Los Angeles at this time. I still remember some talk of a possible Japanese invasion. I used to play "soldiers" on the floor with decks of cards representing the Japanese and American armies. I worked out how the invasion might happen, how it might be repulsed. 1942. I was twelve years old. In 1943 I bought a horse and after that I paid less attention to the Japanese.

JOE OROLIN

Re your father having worked in the mines as a child: my own father was a coal miner near Saltsburg in Indiana County, PA. My two heroes are John L Lewis and Charles A. Lindberg. John L. Lewis called a coal miner's strike. Roosevelt didn't like it. I told guys in my gun crew I'd rather be in a fox hole than in a mine.

Please send me 10 copies of issue 139 of Smith's Report on the Holocaust Controversy. Indeed a "fire cracker" issue with a few sticks of dynamite thrown in.

JOHN WEIR

I found your exchange with Peter Clarke a wonder. It seems to me you have a point in the implications of his second sentence: The firebombing of Dresden was not justified, but it could have been. One of his responses indicated he is not a very good communicator. He had actually meant to preempt those who would argue it was justified by nullifying their typical arguments. Nevertheless, I agree that he did a poor job of it.

Rather than writing there was no justification, even if one or more of these things were true, he implied the common arguments justifying the bombing were false. Simply clarifying this point was all he had to do.

As a side note, I think David Irving argues that Dresden was bombed as demonstration of solidarity with the Soviets, who didn't appreciate this destructive display of affection. This, of course, is no justification either. Instead, it is a politically embarrassing miscalculation.

A more telling indication of Mr. Clarke's mindset is his second reply:

The greater context of the war had to be considered before criticizing Allied atrocities. For him the main consideration when dealing with the American and British wanton destruction of European cities is who started it. This man is puerile. He argues that war should be examined like a schoolyard fistfight: Hitler started it, therefore anything else that was done by his enemies has to be considered in that context.

In his mind, Hitler and the Germans have to take the blame for the decimation of one of Europe's most beautiful cities because they gave the Allies the opportunity to destroy it by at-

tacking Poland with Stalin four and a half years earlier. Dresden was terrible, but they asked for it. In short, the bombing of Dresden can't be justified, but there is really no need to justify it since the Germans have to take responsibility for it due to the context of their initiation of the war. That is his argument - as pathetic as it may seem. And he calls you crazy.

The Bad Arolsen "International Tracing Service"

Will it Open, Reopen, or Remain Closed to Prying Eyes?

Arthur R. Butz

The town of Bad Arolsen in Germany quarters the "International Tracing Service", which has long possessed the surviving records of people interned in German camps during the war. The ITS is under the administration of the International Committee of the Red Cross, largely funded by the Bundesrepublik, and under the general supervision of an eleven member committee of nations.

For the past year or so we have been reading stories of the "opening" of these archives as soon as the consent of all eleven member nations can be obtained. The documents would be scanned and transported in electronic form to several destinations, among them the United States Holocaust Memorial Museum in Washington, DC.

A story in the Jewish weekly newspaper *Forward* of May 25 is typical. According to this story

"Since the Bad Arolsen achieves became a repository for the millions of Nazi documents found by the Allies, the files have been available only to survivors who make personalized requests. . . . The new agreement throws open the archives for public searches by historians and survivors, though the agreement comes with numerous restrictions.

". . . . in the United States a government entity like the museum cannot release documents about living people . . . . The director of the Bad Arolsen archives, Reto Meister, told the Forward that documents created in the past 25 years cannot be released at all [and] that the countries agreed not to 'expose personal data for public curiosity.'"

I have been reading the essence of the foregoing for the past year and wrote several letters to newspapers in order to try to correct the record. None were published. The last of these letters went to the *Washington Post* on March 8:

[Begin letter:]

"I have been surprised to read the many reports, most recently here (6 March), that the archive of the International Tracing Service at Arolsen, consisting of dossiers on former concentration camp inmates, 'has yet to be opened to scholars or anyone else,' but may soon be made available to researchers for the first time.

"In August 1977 I visited the center and I was allowed to examine the files of several specific people, including Walter Rosenberg, who is supposed to have become Rudolf Vrba, who died a year ago.

"I was not permitted to photocopy these files, but I was allowed to take notes on their contents. I was allowed to photocopy the Gestapo telegram of 8 April 1944, reporting Rosenberg's escape from Auschwitz the day before.

"Perhaps a couple years later I directed a lawyer to this archive but he later reported back to me that they had clammed up for reasons I have been reading lately.

"In addition Jozef Garlinski, in his book *Fighting Auschwitz*, first published in Polish in 1974, acknowledged the access the ITS granted him while he was writing his book.

"As far as I know, the Arolsen archive was open to researchers at least until 1977, and personal records have been available to former internees and relatives all along.

"Arthur R. Butz,
Evanston, Illinois"

[End letter.]

While examining those records I noted that a Certificate of Incar-

ceration (a document former internees apply for when pursuing compensation from Germany), number 83188, had been issued on 4 April 1958 to "Walter oder Rudolf Dr. Ing. Rosenberg oder Vrba". Oddly, in contrast to other cases I examined, I saw no communication there from Rosenberg, Vrba, or a lawyer representing either.

The 1958 date would correct my speculation, in *The Hoax of the Twentieth Century*, that 1960 appeared to be the date of Vrba's first appearance, in any sort of historical record, as an alleged or implied author of the "WRB report", also called the "Auschwitz Protocol".

I was allowed to see and note a significant amount of personal information about the people I looked up. In the typical case, a record would give a postwar address for either the internee or his lawyer.

The rule against opening the files of living persons seems to be a US rule only, and obviously didn't apply to me or Garlinski in Bad Arolsen. Moreover, the concentration camp records are now at least 62 years old so the number of living internees will diminish in the following years. There is, however, a danger that the USHMM will demand proof of death before a personal record will be released. Since the internees scattered to many countries after the war such proof may be difficult to find for an investigator not related to an internee. Moreover, relatives who are trying to determine the fate of an internee may find themselves in a Catch-22: if they can prove the relative is dead then they may not need to consult the archive!

There are additional grounds to worry. The Forward story reports that Meister "did say that in his own offices, his staff is already concerned about protecting the material from Holocaust revisionists."

Meister went on to cite a common way in which revisionists have indeed misinterpreted the Arolsen data, though I believe the resulting misrepresentation was unintentional. From the beginning the legend has asserted that no written records were made of the "exterminated" Jews. The Arolsen records are consistent with that claim. The numbers of recorded deaths in camps are indeed much lower than the total deaths the legend would have us believe. However Arolsen never said that the recorded deaths were exhaustive. Only we revisionists say approximately that.

Though the specific fear Meister expressed was legitimate, his wish is in "protecting the material from Holocaust revisionists", not from distorters of the data, which need not come only from the revisionist side.

I am, therefore, worried that for revisionists there will be little "opening" of the archives.

IRAN: A ZERO DEGREE TURN

"A Zero Degree Turn" is a 22-part television series airing weekly in prime time for its Iranian audience. It addresses the Nazi-Jewish issue from an unusual perspective. The complex, richly produced film tells the story of a young Iranian man who goes to Paris to study at university before the war. He befriends a young Jewish woman who fears the growing strength of the Nazis in Germany. The film was shot in Tehran, Budapest and Paris, and includes dozens of actors, some of whose voices are dubbed in Persian.

The series mentions anti-Semitism. In one instance a German student says the war was being forced on Germany, and adds that Jews are the victims because "it is clear that the Jews have been in positions of economic power for the past 20 years."

The producers appear to emphasize that the emigration of European Jewry to Israel stemmed from the Nazis, Europeans, and certain Jews. Not from Palestinians or other Arabs or Muslims. A rabbi in the film rejects the call to emigrate to Palestine: "External pressures are trying to settle the Jews and the Muslims together, and it is impossible. The Jewish fate has always been complicated and difficult. The solution is not emigration to Arab countries, where there are Arab citizens."

It has been observed that it may be that the makers of the series wish to relay a message that Iran has traditionally treated Jews well, as opposed to the racism and persecution they encountered in Europe. They also want to emphasize the claim that Iran is the cradle of civilization because ancient Persia and its philosophy predate Greek philosophy.

Three thousand years of Persian civilization, yet the traffic in Tehran is worse than that in Tijuana, where civilization is only just arriving.

Auschwitz in the Shadow of the Cross

J. P. Bellinger

A rather remarkable international incident occurred in 1984 which would draw into question the entire issue of Auschwitz and victimization as the attention of the world became riveted on Poland, when a group of Carmelite nuns announced their decision to construct a convent on the grounds of the former concentration camp. The area chosen for the convent was located adjacent to the former site of Auschwitz I, where many Poles and Russians had been incarcerated and perished in prodigious numbers. When the nuns announced their intention to offer prayers and penance on behalf of the dead Jewish organizations voiced their disapproval by launching an international protest.

Media accounts alleged that the building chosen to serve as the site of the convent, the Theatergebauede [old theater building] located in Auschwitz I, had once been used to store not only the belongings of those who were gassed but also to stockpile canisters of Zyklon B, the fumigant alleged to have been used as a homicidal agent in Birkenau, some 4 miles distant. According to Polish historian Wladyslaw Bartoszewski, these accusations were completely unfounded. Additionally, commentators complained that Polish authorities and the Church had not consulted with the Jewish community before embarking upon plans to construct a convent on the site. However, it was never satisfactorily explained as to why they should, any more than Jewish authorities would agree to consult with the Church if they planned to erect a small memorial temple on the site of Birkenau. Nevertheless, the decision to construct a convent along the perimeter of Auschwitz prompted Edgar Bronfman, the president of the World Jewish Congress, to visit Poland's Minister for religious affairs in December, 1985.

The intentions of the beleaguered nuns were noble and justified, but Jews took umbrage over what they considered to be trespassing on their privileged territory, regardless of the fact that the convent was located on the grounds of Auschwitz I and not Birkenau, the latter serving as that part of the camp where Jews and gypsies had been primarily incarcerated.

Bronfman's visit preceded the so-called Geneva agreement, when Church authorities knuckled under to Jewish demands to relocate the convent. During the course of this conference, Theo Klein, president of the council of Jews in France, ominously declared to the arriving Catholic delegation that only two options were open to them: "to support the Carmelites or continue the dialogue with the Jews." "Dialogue' in this instance meaning full acquiescence to unilateral Jewish demands.

Under intense pressure from the World Jewish Congress and the media, the Catholic delegation acquiesced to Jewish demands and agreed to relocate the convent. However, due to financial and other constraints, the convent remained where it was for another two years. During the course of a visit to the Auschwitz Museum by noted Jewish activist, Serge Klarsfeld, on 23 March, 1988, he noted with unconcealed irritation that the convent had still not been vacated. The trip had been sponsored by the ubiquitous World Jewish Congress, and Klarsfeld had been accompanied by 140 schoolchildren. It was later claimed that the ostensible reason for the visit was educational in nature, but at the same time a delegation requested an audience with the Mother Superior's deputy, inquiring why the convent had not been relocated.

After she informed the delegates that she had not been informed of

any intentions to relocate the convent any time soon, Jewish tempers flared.

In late December, 1988, Jewish officials convened in Paris to discuss the Church's perceived reluctance to relocate the convent. Rabbi Wolfe Kelman, chairman of the American branch of the World Jewish Congress, complained that the failure constituted a serious breach of the Geneva agreement, while Rabbi Zvi Zakheim, representing the Orthodox Jewish faction of the World Jewish Congress, shouted irritably, "I told you not to run to the goyim."[1]

The President of the World Jewish Congress, Edgar Bronfman, complained that "it is not only a matter of the Auschwitz convent, but the broader implications of historical revisionism in which the uniqueness of the Holocaust and the murder of the Jewish people is being suppressed."[2]

Referring to the Polish episcopate as 'anti-Semitic,' Dr. Gerhard Riegner, a representative of the World Jewish Congress, threatened to suspend all dialogue between world Jewry and the Vatican until such time as the nuns were removed from the convent.

Tensions continued to escalate between the World Jewish Congress and Catholic officials, whom the Jews accused of dragging their feet.

On 30 May 1989, 300 women representing the Women's International Zionist Organization staged a boisterous demonstration in front of the convent, brandishing inflammatory placards, waving Israeli flags and shouting provocative slogans.

In the wake of numerous unpleasant incidents provoked by unidentified hostile sources outside the convent, the nuns began to receive anonymous death threats. Fearing for their safety, the nuns installed security locks at the gate to the convent, in order to discourage intruders. [3]

Pope John Paul II's attempt to offset Jewish criticism by beatifying Edith Stein, [As of 1998, St. Teresa Benedicta of the Cross] turned out to be a colossal blunder, for the Church failed to apprehend that for Orthodox Jews, Edith Stein ceased to exist the moment she converted to Roman Catholicism. Stein has been variously described as a Jewish philosopher, convert to the Catholic faith, Carmelite nun, and Auschwitz martyr, but in the eyes of Orthodox Jews, Edith Stein was in fact dead before she ever set foot in Auschwitz.

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On 14 July 1889, a rather obstreperous New York City Rabbi, Avraham Weiss, undertook preparations to provoke an international incident. Accompanied by a six-man team of like-minded supporters, Weiss and his band of religious zealots set off for Poland to trigger a confrontation with the unsuspecting, defenseless nuns.

Upon arriving at Auschwitz, the trespassers, sporting striped concentration camp uniforms, clambered over the fence, illegally breaking and entering, and began banging loudly on the doors and windows of the convent, shouting at the occupants inside. Accounts vary as to what happened next, but the premeditated scheme to harass the terrified nuns was so effective that a group of alarmed Polish workers deemed it advisable to rush to the nun's assistance and dislodge the trespassers by dousing them with pails of water and physically escorting them from the premises.

Two days later, Weiss and his cohorts demonstrated in front of the Archbishop's residence in Cracow, tacking the following message to the front door:

""Dear Cardinal Macharski, we come in peace but at the same time we are not afraid…As proud Jews we announce, - stop praying for the Jews who were killed in the Shoah, let them rest in peace as Jews."[4]

For the Vice-Chancellor of the Cracow Curia, Father Jan Dyduch, asseverations of peaceful intentions by the protestors rang hollow. Dyduch dryly pointed out that the "local population was outraged by the behavior of the protesters, "who hurled abuse at the sisters, Poles, and the Church."[5]

Later that month, Jewish groups continued to exacerbate the problem when 100 Jews representing the Belgian Students Union and the World Jewish Congress paraded around the outside perimeter of Auschwitz I, blowing shofars in a symbolic gesture to bring down the walls of the convent.

The local inhabitants of Oswiecim organized a counter-demonstration during which they vented their frustration and anger over what they felt was Jewish interference in Polish affairs. Following is a representative sampling of typical comments expressed by the local citizenry at the time the events took place:

"If you went to their country and entered a synagogue without a hat and carried on the way they do here they'd kill you on the spot, no questions asked."

"That television crew is probably Jewish too. Why don't they show what they do at home? They

murder just like Hitler, they're fighting a war."

"The sisters pray for everyone the Germans killed in the camps. For the scabs too. What are they after here?"[6]

In fact, the debate surrounding the negative Jewish response to Christian prayer at Auschwitz was perplexing to Christians of all persuasions. Few Christians were able to understand the vehemence in which Jews generally responded to Christian prayers.

In this connection, the allocutions of Pope John Paul II, who probably did more than any other pope in modern times to foster dialogue and improved relations with world Jewry, were literally suffused with loftily expressed sentiments such as 'reconciliation, mutual forgiveness for past wrongs," even going so far as to refer to Jews as "our elder brothers in the faith," but as author Wladyslaw Bartoszewski points out, "…few Jews regard Christianity as a religion which shares their heritage "[7]

Underscoring the fundamental differences in Christian and Jewish perceptions was London Rabbi Jeffrey Cohen, who described the Pope's attempt to draw comparisons between Christianity and Judaism as 'particularly offensive.' Most vexing to Cohen was the Pope's statement that a new covenant had been formed between Christians and God as a result of the redemptive sacrifice of Jesus Christ, which Rabbi Cohen viewed in the aftermath of the Holocaust as, "an obscenity and an insult of the greatest proportions."[8]

Perhaps most illuminating of all were the comments of the Mother Superior of the Carmelite convent, Sister Teresa who, as a child, had risked her life in order to provide food to starving Jews in the Warsaw ghetto. In an interview granted to Francis Winarz, a retired United States Air Force officer of Polish descent, Sister Teresa expressed astonishment and perplexity as to why Jews reacted so violently to the presence of a convent since "nuns also offered prayers for those victims of Auschwitz who were Jewish."[9]

Aside from Jewry's political objections to the presence of a convent on the perimeter of Auschwitz, their theological aversion was of paramount importance and a motivating factor in their resolve to evict the nuns from the premises.

Sister Teresa "regretted the fact that the Jews were creating such a problem for Poland at a time when the country was trying to become democratic again. She resented accusations of Polish anti-Semitism and said, 'Israel receives three billion dollars from the United States only because it is building a democratic country; however the daily press reports in detail how they mistreat the Arabs. Greater anti-Semites are hard to find.'

In conclusion, Sister Teresa "described the post-war communist regime in Poland as being totally dominated by the Jews who had devastated the country, closed the Churches, and attempted to introduce atheism into Poland."[10]

Alan Dershowitz typically shrugged the nun's comments off by smearing her as an "unreconstructed anti-Semite," who ought to "pray for her own bigoted soul."[11]

Completely lost to Christian sensibilities was the simple, but discomforting fact that Orthodox Jewry abhors prayers offered up to Jesus Christ, whose Christian Churches, altars, hagiography and pantheon of saints and martyrs constitute rank idolatry, no more efficacious than prayers to Zeus, Athena, Baal, Buddha, or any other mere human being with pretensions to divinity.

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In the aftermath of the Weiss incident, many Jewish commentators took full advantage of the opportunity to attack not only the Catholic Church, but the people of Poland as well. Inevitably, and in spite of overwhelming evidence to the contrary, the prevailing verdict of the media was predictable: the ouster of the invaders constituted an act of "anti-Semitism."

Newspapers in Poland viewed the incident in a different light and referred to the New York Jews responsible for breaking and entering the convent grounds as "aggressors," guilty of "organized provocation" who carried placards and shouted hostile demands to the nuns to vacate the premises forthwith.

Peter Simple, a journalist writing for the Daily Telegraphy, joined the in with the chorus of Weiss' critics and opined:

"Some of the utterances of these Jewish activists are terrifying in their fanaticism and unappeasable thirst for vengeance. The protests against the nuns will continue until they are driven out, says Mr. Eli Steinberg of the World Jewish Congress in New York…these Jewish fanatics, at their most extreme, seem almost to have persuaded themselves that Jews were the only people who were massacred in the Second World War."[12]

Cardinal Fraciszek Macharski, archbishop of Krakow, was in evident agreement with the above assessment, and issued a statement in which he described the events sur-

rounding the escalating controversy as a "violent campaign of accusations and defamation, and offensive – not only verbal – aggression, which echoed up to Auschwitz..."[13]

Macharski attributed singular responsibility for inciting and escalating the confrontation to "certain Western Jewish circles," [14] – an obvious allusion to Jewish organizations such as the Anti-Defamation League of B'nai B'rith, the Simon Wiesenthal Center and the ubiquitous World Jewish Congress.

Jewish sources countered by referring to the convent as an unwelcome "intrusion" into what they regarded to be a strictly Jewish site, since "most camp victims were Jewish and Auschwitz is the most symbolic site of the Nazi Holocaust in which six million Jews were killed."[15]

The controversy reached a bitter climax when Cardinal Jozef Glemp, Roman Catholic primate of Poland, referred to the illegal breaking and entry as an offense to all Poles and a threat to Polish sovereignty."

Israel's prime minister, Yitzhak Shamir, responded to Cardinal Glemp's statement by remarking that Poles "suck (anti-Semitism) in their mother's milk."[16]

In a highly controversial homily delivered on 26 August, 1989, at the Jasna Góra Monastery in Czêstochowa, Cardinal Glemp accused Jews of complicity in inducing Polish peasants to drink, of propagating communism and collaboration with the Nazis. Jewish tempers flared when he complained of Jewish control over the mass media to foment anti-Polish sentiment.

Specifically referring to the events that prompted the international furor, Cardinal Glemp stated:

"Recently, a squad of seven Jews from New York attacked the convent in Auschwitz. Admittedly the sisters were not killed nor was the convent destroyed because they were restrained - but do not designate them heroes. . . Let us differentiate between Oswiecim-Auschwitz where mainly Poles and

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people of other nations perished, from Brzezinka-Birkenau a few kilometers apart where most of the victims were Jews. Let us differentiate next between the secular and the theological levels. Let the new doctrine on the presence or absence of God at the place of sacrifice be explained and clear to all those believing in God, and let it not become a political tool in people's hands, particularly of non-believers."[17]

The Cardinal's legitimate concerns for the safety of the nuns at the hands of unknown and unpredictable assailants was fully justified, as was the apprehension of the protestors, thereby preempting any possible eruption of violence directed against the nuns or unforeseeable acts of vandalism to the convent. Although the participants in the protest later maintained that their intentions had been entirely peaceful, it was impossible for the Polish workers to divine those thoughts.

Dissatisfied critics with a chip on their shoulder accused the Cardinal of plotting to restore the primacy of the Catholic Church in Poland and carped about his opposition to the Geneva agreement signed in 1986 and 1987 by Jews and members of the Catholic clergy in respect to relocating the Carmelite convent.[18] These critics complained quite unjustifiably that the convent violated the United Nations declaration designating Auschwitz as an 'international monument to martyrdom,' thus begging the question: Are the estimated numbers of non-Jewish dead at Auschwitz less entitled to claim the status of 'martyrs' than Jews?

While these questions were being debated in the world press, Avraham Weiss filed a lawsuit in Poland, but the court ruled that the Cardinal had been fully justified to speak in defense of the sisters, whose rights had been violated by the rabbi's illegal raid on the convent. Dissatisfied with the verdict, Weiss filed another lawsuit for slander in New York after consulting with controversial attorney Alan Dershowitz, in an attempt to "investigate what legal steps could be taken against Glemp for his remarks." Catholic sources viewed Weiss' response as a premeditated provocation aimed at harassing the prelate. Dershowitz, on the other hand, accused the Polish court of issuing a "very one-sided opinion" and applying a "double standard for a cardinal."

When the Cardinal subsequently visited the United States, Weiss repeatedly attempted to serve legal notice of the suit, but ultimately failed to convince the court that the process servers had acted in compliance with the law.

The case was heard by judge Patterson, who concluded after a daylong hearing in a Manhattan courtroom that Rabbi Weiss's two process servers – Aline Frisch and Renee Lewis- had made intentionally false statements to the court Alan Dershowitz also earned a stern rebuke from the judge, who pointed out inconsistencies in his statements to the court and com-

ments published in his autobiography, "Chutzpah."[19]

In an amazing act of "Chutzpah," Dershowitz mumbled threats that the Cardinal would be sued if and when he ever returned to the States unless he issued an apology to Weiss for harassing him.

During the course of a press interview conducted in Albany, New York, Rabbi Weiss, apparently acting in concert with his attorney, irresponsibly accused the Vatican of constructing the convent at Auschwitz as part of a "hidden agenda" to "Christianize" the "Holocaust," while Dershowitz chimed in by referring to the Cardinal as "a bigot." [20]

David Scott, a journalist writing for the Catholic Weekly, "Our Sunday Visitor," was quick to perceive the contrast between Christians and Jews on the subject of Cardinal Glemp, writing,

"Bishop Hubbard of Albany, like other American Church leaders, welcomed Cardinal Glemp as the courageous leader of his country's opposition to "godless communism" and Poland's triumph over "tyranny and oppression."

By way of contrast, Scott drew attention to the fact that "Seymour Reich resigned as head of the International Jewish Committee on Interreligious Consultations because of these divisions. He said that Jewish leaders should not meet with the cardinal until he retracted his "anti-Semitic slurs" and "apologizes."[21]

After extensive 'dialogue' sessions with Jews and Catholic prelates, Cardinal Glemp caved in under pressure and was induced to issue a statement contrary to his own knowledge and experience. An officially released announcement resulting from these meetings blithely revealed that the Cardinal's comments "were in many aspects based on mistaken information." Curiously, no other information by way of explanation was ever forthcoming, other than a rather oblique reference in the 1991 American Jewish Yearbook, which implied that the Cardinal "may have been influenced by the involvement of a West German businessman, Zygmund Nissenbaum, who met with Glemp in mid-September and reportedly offered to help pay to relocate the convent "[22]

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[1] Wladyslaw Bartoszewski, "The Convent at Auschwitz," George Brazeller, New York, 1991, p. 66.

[2] Forward, 19 May, 1989.

[3] Op Cit., Bartoszewski, p. 74.

[4] Ibid., p; 87.

[5] Ibid., p. 88.

[6] Ibid, p. 92.

[7] Ibid, p. 72.

[8] Jewish Chronicle, 25 August, 1989.

[9] Op Cit., Bartoszewski, p. 133.

[10] Ibid, p. 133

[11] Ibid, p. 133.

[12] Ibid., p. 96.

[13] American Jewish Yearbook, 1991, p. 130.

[14] Ibid.

[15] http://query.nytimes.com/gst/fullpagehtml?res=9C0C-E3DD112 6E032BC4F53DFBF6E958A

[16] National Review, Sept 29, 1989

[17] Op Cit., Bartiszewski, p. 109 & ff.

[18] The most prominent individuals among the Catholic clergy supporting the Jewish initiative were Cardinal Lustiger of Paris, France, Cardinal John O'Connor of New York, Archbishop Roger Mahoney or Los Angeles, California, and Archbishop John Law of Boston, Massachusetts. The names of the latter two bishops would be inextricably associated with the Church pedophile scandal that surfaced at the turn of the century.

[19] Details as published in "Our Sunday Visitor (April 5, 1992} by David Scott.

[20] "Our Sunday Visitor, 20 October 1991, David Scott."

[21] Ibid,

[22] American Jewish Yearbook, 1991, p. 131.

Part II

Glemp was subsequently called to the Vatican and instructed to relocate the convent outside the precincts of Auschwitz. Roma locuta, causa finita. Rome has spoken, end of discussion. The media blitz had been successful. Cardinal Glemp's subsequent humiliation and concession under pressure only temporarily soothed over the problem of strained Polish-Jewish-Catholic relations and the Auschwitz controversy would re-erupt in 1995, when a group of Polish boy scouts innocently planted a cross on the grounds of Auschwitz I.

Once again, the usual Jewish groups surged to the forefront, prompting shrill tirades in the world press.

An article appearing in the National Review deigned to state:

"…Jewish opinion sees Auschwitz in all its terrible ambiguity, as a specifically Jewish place where a Catholic presence would be as jarring as a yeshiva at the shrine of Our Lady of Czestochowa."[1]

The attempt to force a comparison between Auschwitz and the Shrine of Czestochowa was inappropriate, irreverent and irrelevant, for the simple reason that the Shrine never served as a concentra-

tion camp. Neither did the ill-conceived analogy take into consideration the estimated three million Poles who perished during the Second World War, nor those people of Polish nationality who succumbed in Auschwitz.

In describing the Jews as the "principal martyrs" in Auschwitz, the National Review and kindred publications opened a Pandora's Box of statistical errors which had been previously challenged by revisionists and implicitly acknowledged by Auschwitz Museum curator Jerry Wrobleski, who officially lowered the Auschwitz death toll from four million to "about" one and a half million in 1992.

The revised death figures would be inscribed in 18 languages and placed near Auschwitz-Birkenau's main monument. The new inscription would read,

"Let this place remain for eternity as a cry of despair, and a warning to humanity. About one and a half million men, women, children, and infants, mainly Jews from different countries of Europe, were murdered here. The world was silent. Auschwitz-Birkenau, 1945."[2]

According to an article published by the Wiesenthal Center,

"This new text will replace the old plaque which read: "This is the place of martyrdom and death of four million victims murdered in the Nazi genocide, 1940 – 1945."[3]

The Wiesenthal Center's peculiar exegesis in respect to this drastic reduction in the overall death toll was something of an anticlimax. "In fact," they stated, "the "4 million" figure, [which represents more than four times the actual non-Jewish losses at Auschwitz-Birkenau], was the work of postwar communist authorities who sought to blur the uniqueness of the Jewish experience during the Holocaust."[4]

Unfortunately, the center neglected to identify these alleged communist authorities by name. Neither did they provide a reasonably intelligent explanation as to why they should have "sought to blur the uniqueness of the Jewish Holocaust." More significantly, they failed to provide convincing proof to refute the inference that Jewish losses had always been included in the four million figures, whose origins in any event may be meticulously traced to contemporary sources during the war, rather than postwar.

Moreover, historical data relative to the total number of deaths at Auschwitz has never been consistent and historians have been unable to unanimously agree upon a conclusive figure. To all extents and purposes, the controversy remains unresolved and the total number of victims is expected to decrease in the light of new research. [5]

British mainstream holocaust historian Martin Gilbert chimed in, "What the Catholic Church is doing is scandalous and grotesque."

As the orchestrated campaign to assail the Catholic Church gained momentum, several highly agitated Jewish journalists jumped on the bandwagon in a seeming attempt to foment public contempt against the Church by imprudently comparing the image of the Christian cross with the Nazi swastika. Writing in the New York Times, Leon Wieseltier opined that the "shadow of the Cross at Auschwitz was, with all due respect, sickening" and irresponsibly declared that "the Holocaust was perpetrated by "Christians who called themselves Christians."[6]

Thus, Jewish organizations were sending a subliminal message to non-Jewish survivors and their families that the lives of their loved ones were of lesser value than the lives of Jews, thereby denying their very humanity. Practically speaking, non-Jewish victims of National Socialism were not being told to 'go to the back of the bus,' but to vacate the bus entirely. By spurning the non-Jewish victims of Auschwitz, the advocates of Jewish exclusivity were in effect saying,

"We don't care what other bus you take, or wherever else you may eventually decide to take it, but one thing is certain: You will not be taking this bus, which has been chartered for Jews alone."

As if to underscore the point, Rabbi Marvin Hier of the Simon Wiesenthal Center flew to Rome in an effort to pressure Vatican officials to submit to Jewish demands, telling them:

"At Auschwitz the Church is staking exclusive claim to a symbol that is not hers. There are other fields to claim for Christ, but this is not one of them…" [7]

Jack Reich, a self-described survivor of Auschwitz, publicly calumniated the Catholic Church when he averred:

"There were no bishops or nuns praying with their crosses for my loved ones when we were being humiliated, starved and murdered. This is nothing less than the spiritual desecration of what was predominantly a slaughterhouse for Jews."[8]

British mainstream holocaust historian Martin Gilbert chimed in, "What the Catholic Church is doing is scandalous and grotesque."[9]

In its illustrated periodical, "Response," the Wiesenthal Center opined that "the Church located on the grounds of the former extermination camp of Birkenau is offensive to Jews."[10]

Never one to mince words, Rabbi Hier, Dean of the Center, groaned,

"To hoist a towering cross upon the families of the victims who make a pilgrimage to this site is an unnecessary provocation. The Church at Birkenau is even more offensive than the convent at Auschwitz because Birkenau is the largest Jewish cemetery in the world."[11]

In an astonishing act of servile compliance reminiscent of Cardinal Glemp's degradation, the Auschwitz Museum, which has actual control over the administration of the former camp, unceremoniously removed the cross in December, 1997.

The irresponsible attempts initiated by related Jewish organizations to equate or correlate the Nazi racial persecution of the Jews with imagined 'anti-Semitism' peculiar to the Catholic Church and Christianity in general is not only unjustifiable, disingenuous, and intellectually dishonest, but also betrays a rather abysmal ignorance of Christian theology and two thousand years of historically documented Jewish-Christian interaction.

Regrettably, the Cross conflict erupted with renewed energy in 1998, when Polish camp survivors, along with their families and assorted Polish nationalists, temporarily united under the leadership of Kzimierz Switon. In open defiance of the ban on crosses, they planted two hundred of them on the grounds of Auschwitz I to the astonishment of the entire world. Switon and his supporters announced their intention not to leave the premises until Church officials provided them with a written guarantee that the crosses would not be removed.

Jewish sentinel organizations, spearheaded by elite formations such as the Simon Wiesenthal Center, immediately intervened, orchestrating a cacophonous, carefully staged series of public and private protests denouncing the 'sacrilege,' while the irrepressible Rabbi Weiss intoned in vampiric style that "Jews would not negotiate in the shadow of the cross."[12]

Switon's group ultimately failed to achieve their objective and expressed their disappointment in what was perceived as the Church's betrayal of the people of Poland when the crosses were permanently removed.

In an astonishing act of servile compliance reminiscent of Cardinal Glemp's degradation, the Auschwitz Museum, which has actual control over the administration of the former camp, unceremoniously removed the cross in December, 1997.

These Polish nationalists were painfully cognizant of the fact that during the Soviet occupation of Poland during the second world war, over 1.5 million ethnic Poles were deported to the Soviet Union, among them over a quarter of a million children under the age of fourteen. Of this number, over half a million were dispatched to prisons and labor camps, from which most never returned, and the overwhelming majority of these victims were Polish Catholics.[13] Exacerbating this issue was the fact that a significant number of Jews had actively collaborated with the Soviets in their oppression of the Polish population.

This fact was later acknowledged and confirmed by two Jewish historians who noted that "Jewish youth and proletariat played an important role in the apparatus of oppression, and implemented the 'class struggle' directed primarily against the Poles with 'revolutionary intransigence.'[14]

A contemporary Jewish witness to these tragic events later observed,

"The welcome extended to the Bolsheviks was above all a demonstration of a separate identity, of being different from those against whom the Soviets were waging a war – from the Poles – a refusal to be identified with the Polish state. We must not pretend that we do not realize this, or fail to admit that it was the result of our own policies and of our anti-Semitism."[15]

Underscoring these perceptions, Aleksander Smolar, Chairman of the Stefan Batory Foundation in Poland, reports,

"In no other European country during the war was there such a dramatic collision of interests and attitudes between the Jews and the nation among which they lived, as during the Soviet occupation 1939-1941. Elsewhere Jews had discordant interests with a part of the society around them [for example, with collaborators}, but in solidarity, in a relationship with the rest of society. In eastern Poland, however, it was the Jews who were perceived as collaborators."[16]

Thus, the legitimate concerns of the Polish people were strictly ignored by Jewish groups critical of the Poles and the Catholic Church, as well as by Vatican officials themselves.

Boasting of its own unique role in instigating the confrontation which led to an escalation of the Auschwitz controversy, the Wiesenthal Center proclaimed,

"During the past two decades, the Center has been in the forefront of the battle against the Holocaust deniers – a movement led by professional anti-Semites and pseudo-intellectuals. But what happens when extremists, including members of an important institution – in this case the Polish Catholic Church – decide to hijack memory and to recast history to suit their

theological and nationalistic agendas? The 1992 U. N. declaration designating the site of Auschwitz-Birkenau as "inviolate," meant nothing to those seeking to establish posthumous control over the largest Jewish cemetery in the world…" [17]

Not only did the Wiesenthal Center irresponsibly imply an existential affinity between the Catholic Church and "Holocaust deniers,' but their ironic accusations constituted an act of incredible, self-serving elitism in view of the fact that, in respect to Auschwitz, no other group, nation or organization has ever attempted to "hijack memory, recast history" or "establish posthumous control" more determinedly than those Jewish agencies so actively campaigning to jealously maintain and safeguard their exclusive claim to Auschwitz. Even conceding the fact that more Jews than non-Jews died at Auschwitz does not in any sense diminish the right of non-Jewish victims to claim equal status with Jews. It is patently unjust for one group of victims to demand exclusivity in a camp where Jews and non-Jews alike perished in vast numbers. In death all men are equal. Moreover, even in Birkenau, Jews must share their legacy with the Sinta [Gypsies] who were also interred in that sub-division of the camp. As Polish analysts have been quick to point out, if exclusivity is what certain Jewish organizations are demanding, their efforts would be better served if they focused attention on Treblinka, Sobibor, Belzec and Chelmno, for these were said to be exclusively "Jewish" camps.

Likewise, Jewish complaints alleging that the Poles and the Catholic Church were somehow negligent in their perceived duty to rescue them during the war cannot be sustained or validated in either a moral or historical context, for Polish Catholics died in numbers equal to or surpassing the total number of citizens of Jewish descent living in Poland at that time. Whether the victims on either side were gassed or starved, shot or worked to death, the end result remains the same. Considering all the known facts, is it not therefore justifiable to raise relevant questions as to the silence of Jewish leaders during the same epoch?

Is it unreasonable to inquire as to why influential Jewish leaders did not rise to the aid of Polish Catholics or otherwise publicize, protest or draw attention to their mistreatment at the hands of the

In view of the fact that the Pope was unable to save his own coreligionists, how realistic is it of Jewish critics to expect that it lay within his power to save the Jews of Europe from the clutches of the Gestapo?

Communists? Moreover, is it not the primary duty of the Pope to tend after the spiritual and temporal needs of his own flock?

Caught between two harsh taskmasters, the Poles suffered under Nazis and Soviets alike and their bondage to tyranny persisted for decades after the war had long since ended. Similarly, the Church bears neither guilt nor responsibility for the Nazi persecution of the Jews, as two successive Popes, Pius XI and Pius XII, condemned the anti-Jewish measures enacted by the Nazis on numerous occasions. As former Israeli consul and author Pinchas E. Lapide notes, the Catholic Church was responsible for saving more Jewish lives than any other organization during the entire war, Jewish included.

There is absolutely no justification whatsoever for Jewish criticism in regard to the alleged inactive role played by the Vatican or Pope Pius XII during the war. Aside from marching into Berlin at the head of his Swiss guards and arresting the most powerful dictator in the world, unrealistic Jewish critics have never satisfactorily explained precisely what they expect the pope could have done, considering the limited options available to him. Furthermore, the Vatican was unable to prevent the arrest of Maximilian Kolbe as well as the deportation of Edith Stein. Neither the Poles themselves nor all the popes and bishops of Christendom were in a position to extricate the occupied countries from the draconian rule of Hitler and Stalin. In view of the fact that the Pope was unable to save his own coreligionists, how realistic is it of Jewish critics to expect that it lay within his power to save the Jews of Europe from the clutches of the Gestapo?

Over the past five decades, successive Pontiffs have, in the most strenuous terms, repeatedly directed public attention to the fact that tens of millions of infants have been murdered as a result of legalized abortion, calling upon the governments of the world to repeal these laws, yet not one nation has favorably responded to papal admonitions. Regardless of the hindsight opinions expressed by the usual critics, a public announcement by Pope Pius XII in respect to Nazi Germany's persecution of the Jews would have come to naught.

Thus, the vocally abrasive Jewish squatters professing exclusive claim to the entire Auschwitz complex do so not only in a symbolic sense, but quite literally as well. By evicting all former non-Jewish inmates from the premises and effacing their memory, Jewish organizations, regardless of whether they are well-intentioned or not, relegate their deaths and remembrance to

the dustbin of human history. For the purveyors of the holocaust industry, the afflictions suffered by the non-Jewish victims of Auschwitz become just a minor footnote of history.

[1] National Review, 29 September, 1989.
[2] Response, Fall, 1992, Vol. 12, No. 6, p. 8.
[3] Ibid.
[4] Ibid.
[5] On this point compare the figures presented by Gerald Reitlinger, Jean-Claude Pressac, Raul Hilberg and Yehuda Bauer.
[6] Op. Cit., "National Review.
[7] Response, Fall, 1998, Vol. 19, No. 3, p. 16.
[8] Response, Fall/Winter, 1994/95, Vol. 15, No. 3, p. 9.
[9] Ibid.
[10] Ibid,
[11] Response, Fall/Winter Issue, 1994/1995, Vol. 15, No. 3, p. 9.
[12] www.remembranceandhope.com/articles/berger.html Florida Atlantic University, July 2000, Alan L. Berger.
[13] W. Bartoszewski, "The Convent at Auschwitz," George Braziller, New York., 1990, p. 16.
[14] P. Korzec and J. C. Sczurek, "Jews and Poles under Soviet Occupation (1939-1941): Conflicting Interests." In Polin, vol. 4, pp. 204-25.
[15] Cited in -A. Smolar, "Jews as a Polish Problem, Daedelus, Spring 1987, p. 50.
[16] Ibid.
[17] Response, Title of Article Fall 1998, p. 16.

VICTORY IN BAJA Continued from page 1

which is also attended by Mexican federal, state, and municipal politicians.

Every year, the Corto Creativo festival attracts big-name Mexican and American talent. This year, participants included Oscar-nominated actress Adriana Barraza, who co-starred with Brad Pitt in the Oscar-nominated film "Babel," and international superstar Maria Conchita Alonso, the former Miss Venezuela who, apart from being a Grammy-nominated recording artist, has costarred in scores of Hollywood blockbusters alongside the likes of Nicholas Cage, Meryl Streep, Vanessa Redgrave, Arnold Schwarzenegger, Sean Penn, Robin Williams, and the list goes on.

As you can see, this is a serious, mainstream film festival, sponsored by a well-known university, attended by Hollywood celebrities, and organized by a professional educator who is the vice-president of an educational institution composed of major universities in the U.S. and Mexico.

Surely, this is the last place you'd find Bradley Smith.

And yet there I was, an invited guest at the festival – a VIP in fact – attending all the events, hobnobbing with celebrities, and premiering the first cut of my revisionist film "The Great Tabu" (in Spanish, "El Gran Tabu"). I had been given the most prestigious timeslot of the festival – the Friday evening screening. And I had been allowed nearly two hours to show my film and give my talk. The organizers were incredibly friendly. Whatever I needed, I was given – even free Spanish-language subtitles for my movie!

This was a mainstream audience – no revisionists – and yet I might as well have been making a presentation at the IHR! The young people at this festival expressed only support and earnest curiosity.

It seemed too good to be true.

But it wasn't. In fact, it turned out better than I could have ever imagined. "El Gran Tabu" featured me, Germar Rudolf, and Ernst Zundel. In the film, we discuss revisionist theory, free speech, Zionism and 9/11, and other hot-button topics freely and without constraint. This is a *solidly* revisionist film. No excuses, no apologies.

There were perhaps over a hundred people in the audience when my film was screened. The reaction from the audience, made up predominantly of film students, teachers, and filmmakers (mostly from south of the border), was *completely* positive. This was a mainstream audience – no revisionists – and yet I might as well have been making a presentation at the IHR! The young people at this festival expressed only support and earnest curiosity.

I even had the opportunity to have a lively on-camera exchange with Maria Conchita Alonso, during which she and I discussed the reaction of the professorial class in Venezuela to President Hugo Chavez's recent closing of an opposition TV station (this exchange related perfectly to my speech at the festival, which dealt with the response of the professorial class to revisionist ideas).

The Holocaust lobby has always feared the day that revisionist ideas – uncensored and not filtered through a Holocaust lobby mouthpiece – finally reach a mainstream audience. And the Corto Creativo festival showed that the lobby's fears are justified: When a mainstream audience has the opportunity to view a professionally produced film about revisionism, the reaction is overwhelmingly positive.

A can of worms for the Holocaust lobby was opened in Baja last

week…this is the start of something big. After I was finished with the screening, person after person came up to me with different networking ideas and connections at universities and other venues throughout Mexico.

We're going to be taking this show on the road, in the fastest growing market in North America – the Spanish-language market. This is a market heretofore untouched and un-exploited by revisionist activism…until now!

By the third day of the festival, a "Holocaust education" organization which had been making noise about my appearance at the festival created enough of a fuss that the president of BINACOM, a professor who claimed to have lost relatives during the Holocaust, felt the need to devote her speech to putting me down and denigrating revisionism. And you know what happened? The young people in the audience stood with me, and openly criticized the professor's irrational denunciation.

How many times have revisionists been a lone voice surrounded by a hostile crowd? And yet there I was, with the full support of a young, mainstream audience, and it was the anti-revisionist professor who was the lone voice.

These were three days I will remember for a long time. And three days that the Holocaust Industry may soon come to remember with despair. Because something new was demonstrated at this festival: Give revisionists access to an objective, mainstream audience, and the falsehoods of the Holocaust lobby won't stand against the facts of revisionism and the argument for intellectual freedom.

And, thanks to this conference, I'm going to have many more opportunities like this, in a market where groups like the ADL have very little, almost no, pull at all.

This is the beginning. The beginning of something that could be very big for us. Initial preparations are already underway for the next screening of "El Gran Tabu," which is currently being updated to include footage from the Corto Creativo festival.

Last December, when I spoke at the Tehran Holocaust conference, I felt as though I were part of something unique and groundbreaking. I was, but I am more enthusiastic about what has happened here at the Corto Creativo 07. I made connections here with people with whom I can stay connected because they are "local," not thousands of miles away on another continent. And because I can really stay connected with these new connections, the opportunities to take this work on the road have suddenly blossomed in a dozen different directions.

There will be more to say very soon but, for now, I'll leave you with this: The Corto Creativo festival in 2007 demonstrated that what we've all been working toward these many years ***is*** fully attainable. Mainstream audiences are interested in viewing revisionist films produced by revisionists with a revisionist message. I'll keep you informed of what's coming next.

We posted the above text, "Victory in Baja," on the homepage of CODOHWeb two days after the *Corto Creativo* film festival ended. It was an instant hit and within days the news of the "Victory" was posted on Websites and blogs all around the Western world. The speed and reach of the distribution of the document was astonishing. It was clear that revisionists and others had heard news that they had wanted to hear for a long time.

At this writing we are building a film page on the My Space network to promote the film, and to promote the promotion of the film. That's what we call "theater," as Arthur Butz might have it. Making a film and getting an audience for a film are two different things. Getting an audience can itself be "theater."

GERMAR RUDOLF

[Arthur Butz distributed this note to some of us via email a couple days before this writing.]

Friends:

I just received an important and disturbing message in French. It is a translation of a letter of 13 June, from Germar Rudolf, that was probably in English. I shall only paraphrase it here.

There has been bureaucratic confusion over where Germar should serve his sentence and the decision to send him to the minimum security prison in Ulm has been rescinded, on account of his past record of flight and his American wife. He is shortly to be sent to Mannheim and he says that his circumstances are worse than those of the aged Red Army Faction terrorists who are now approaching the ends of their prison sentences.

He had applied to be allowed to study some subject but had been rejected for political reasons.

His address in Mannheim is:

Germar Rudolf
Herzogenriedstr. 111
D-68169 MANNHEIM
Germany

I infer that one can write him in English in Mannheim.

A.R. Butz

BOOK NOTES

MY HOLOCAUST
By Tova Reich

Harper Collins.
326 pp. HarperCollins Publishers. $24.95.

By Bradley Smith

Cynthia Ozick, the "conscience" of the Jewish community, calls *My Holocaust* "one of the most penetrating social and political novels of the early twenty-first century." She writes that it is "certain to raise a howling hullabaloo ... [one] … worth raising." When Ozick compares Tova Reich to Jonathan Swift as a satirist, Swift loses by a country mile.

Nevertheless, in the *New York Times,* David Margolick reports: "At a time when morons and bigots [forgive me for quoting Mr. Margolick here] say the Holocaust never happened, or that it wasn't such a big deal if it did, the business of publicizing and exploiting the mass murder of European Jewry for political, financial or institutional gain is something we Jews would rather not discuss, *except among ourselves* [emphasis supplied]. Reich has taken this taboo and built an entire novel — wickedly clever and shocking, tasteless and tedious, infuriating and maybe even marginally constructive — on it.

"The story revolves around the barely disguised United States Holocaust Memorial Museum in Washington and the fictional character Maurice Messer, a Holocaust survivor and the presidentially appointed poobah in charge. The elderly Messer has gotten rich off Hitler's genocide with a company called Holocaust Connections Inc., which certifies businesses as suitably Holocaust-respectful.

"That Messer's family was incinerated in the camps catches him no break from Reich. Instead, she turns him into a Stürmer's worth of stereotypes. He is a liar — having embellished his own partisan credentials — and a thief, a cynic and a boor. His English is mangled, Eastern European style — 'I'm here to debunk the myt' that the Jews went like sheep to the shlaughter' — and full of malapropisms, as we are reminded in an unending fusillade of cheap shots. He is obsessed *mit* (get it?) anything rectal, and sprays spit when he talks.

"Mercifully, the action eventually leaves Auschwitz for the Holocaust Museum itself. Now, Reich explicitly confronts what's evidently eating at her: the apparent belief that this government-financed institution, on the most valuable real estate in Washington no less, was conceived in sin — a sop to powerful Jews determined to harangue the world with their own tragedy — and has been a political football ever since, befouling and trivializing the memory of Hitler's victims."

When Ms. Reich read Mr. Margolick's review of her *My Holocaust* in the *New York Times,* she took exception to it. Mr. Margolick needed to be spoken to in the manner in which all Holocaust frauds and defenders of Holocaust fraudsters need to be spoken to. She penned the next two letters to The New York Times

"To the Editor:

"Below is a letter I've written in response to the review of my novel, 'My Holocaust' (May 27). The letter is written in the voice of one of the minor characters in the novel, Lipman Krakowski, who sees himself, among other things, as a veteran letters-to-the-editor writer. ….

"Tova Reich

"Chevy Chase, Md.

"Esteemed Mr. Editor:

"Maybe you remember from Mrs. Tova Reich's hoo-hah novel, 'My Holocaust,' how my dear friend and fellow survivor of the Shoah, Mrs. Henny Soskis, mentioned that I'm a professional letters-to-the-editor writer, with already 3,467 published letters to my credit. The authoress Mrs. Tova Reich has turned to me because of my credentials to write this letter. Mrs. Tova Reich is not so young and beautiful anymore, so there's nothing in this for me, but that review you printed (May 27) was such schlock that I've agreed to dictate this letter of protest. The authoress herself has promised to write it down word for word.

"You should excuse me, Mr. Editor, but where did you find this reviewer of yours? Does he know something from fiction writing? The credits say he knows from Joe Louis — so is he some kind of boxer maybe? I myself am an experienced weightlifter and still in very good shape, as Mrs. Tova Reich was kind enough to remark in her book, so I don't need this boxer of yours to defend me or any of my fellow survivors, thank you very much. And what's this business of saying to such a respectable lady like the authoress Mrs. Tova Reich that she has 'chutzpah' for how she writes about us survivors? For this I came to America? To hear some little Jewish ayatollah boxer deliver a little Jewish fatwa against a writer, telling her what she can and cannot write because of how it looks to the goyim?

"For your information, the authoress Mrs. Tova Reich has known Shoah survivors all her life. We are not saints. We are people to whom a terrible thing happened. Excuse me, but I don't want my claim to fame to be that someone tried to exterminate me. Anyone with half a brain is sick and tired of

all this 'sacred' talk and victim idolatry at the expense of the dead. […]this boxer you dug up from I-don't-know-where to review my book is just another uncomprehending little knee-jerk. (My old friend Mrs. Henn'sche Soskis … tells me I shouldn't call it 'my' book, but I feel like it's mine; I feel like it dares to tell it like it is for all of us who have been bullied and silenced by all those self-righteous *machers* and exploiters of the memory of the real victims, may they finally be allowed to rest in peace.)

"Lipman Krakowski
"Wheaton, Md."

***

Within an hour of reading the reviews in the *New York Times* and the *Christian Science Monitor* I ordered *My Holocaust* from Amazon.com. A comic novel on the Holocaust! My cup was running over. Four days later I had the book here in Baja—great service. That evening I took it with me to *Taco Loco* where they sell a good beer, *Negro Modela*, and got into the story. It is an absolutely unique book. Reich illustrates a segment of the Jewish/Yiddish world that very few would dare replicate, and she does it with a grand flare.

There was only one problem. This comic novel, while it is uniquely insightful, and very brave, isn't funny. I know that "comic" does not always necessitate laughs, but *My Holocaust*, no matter how scandalous it is, and it is very scandalous, just isn't funny. Her characters disgust me. I have yet to finish the book.

Nevertheless, any novelist who can have a primary character give voice to the idea that the Holocaust Memorial Museum represents "a Jewish-power testicle" hanging from the Washington Mall is my kind of guy. Any nice Jewish lady who can write a line like that and have her book published by a mainline New York house—well, she's got my vote, laughs or no laughs.

OTHER STUFF

The *Corto Creativo 07* film festival ended only ten days ago as of this writing. There has been a swirl of stories emanating from it. The most important development has not yet reached its end so—mum's the word.

I can say that the MySpace page for the film that I mentioned above has been built and is now online. MySpace can be thought of as an "internet" within the "Internet"—with 200,000,000 participants. It has its own "film" department. We are already a part of that. We are not there to exhibit the film, or even in the first instance to promote the film. We are there to promote our *promotion* of the film. First things first. Create a market for the film *before* the film is released.

These days, with digital technology, anyone can make a revisionist film. Finding a market for a revisionist film is a feat that has not yet been accomplished by any of us. Ever. Not even close. That is what I am dedicated to here. To producing a solidly revisionist film and creating a market for that film.

It is not work that I can do by myself. I am fortunate to have one volunteer who is dedicated to this particular project. He conceptualized the My Space site, he built it, and he is going to edit it. Best of all possible worlds. Eh?

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Bradley R. Smith, Founder

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I keep coming back to the idea of "theater" and Butz's remark that sometimes theater can reach a public audience more readily than scholarly work. *Grandma's Ashes* is a classic turn in that direction. But then film, too, is "theater." As is video, the Internet, MySpace—and speaking. The "art" of theater is always the same—images expressing thought and sensibility.

We want to take this show on the road as theater. I know there will be roadblocks and opposition everywhere. Nevertheless, that is what we want to do. The "show" is a brief but "dramatic" introductory talk, a cut from "El Gran Tabu" which is inherently dramatic, and a Q&A where I will be alert to the "theater" inherent in the moment.

Stay with me here. I need your support. We have raised the curtain to reveal the first scene of the first act of a public drama that is going to be good for revisionism, good for America, and in the end good for Western culture.

Bradley